

The Third
CHARGE

Whitlocke Bulstrode, Esq.
TO THE
Grand-Jury, and other Juries of
the County of Middlesex, at
Westminster, Oct. 4. 1722.

*Middl^x ff. Ad General^r Quarterial^r Session^r Pacis
Domⁱ Regis tent^r per Com^o Middlesex,
apud Westm^r in Com^o praedict^r die Jovis in
Septimana prox^a post Festum Sancti Mich^l
Archⁱ scil^{icet} quarto die Octob^r Anno Regni
Domⁱ GEORGII nunc Regis Magne
Britannia, &c. Nono.*

THIS Court being of opinion, that the CHARGE
this Day given by *Whitlocke Bullstrode* Esq; the
Chairman, is an Excellent, Learned, and Christian
Charge, tending especially to suppress the two flagrant,
reigning, destructive Vices of the Nation, (*viz.*) *Un-
cleanness, and Excessive Gaming*; Doth desire that the
said Mr. *Bullstrode* will be pleased to cause his said
CHARGE to be Printed, for the Publick Good.

per Cur^{iam}

Harcourt.



The Third CHARGE

OF

Whitlocke Bulstrode, Esq;

TO THE

GRAND-JURY,

And other JURIES of
the County of *Middlesex*,

At the General QUARTER-SESSION of
the Peace held the Fourth Day of *October*,
1722, at *Westminster-Hall*.

Printed at the Desire of the *Justices of the Peace*
for the County, and the *High-Constables* and
Perry-Constables JURIES.

Quid Demens manifesta negas? en Pectus inusta
Deformant macula; vitiisque inolevit imago
——— *Adultera mens est.* Claud.

L O N D O N,

Printed for D. BROWN at the *Black Swan* and
Bible without *Temple-Bar*, and R. GOSLING
at the *Middle-Temple-Gate, Fleet-Street*. 1723.

CHARGE
The Third

OF

Whitlocke Bullrode, Eld.

TO THE

GRAND-JURY

And other JURIES of
the County of Middlesex



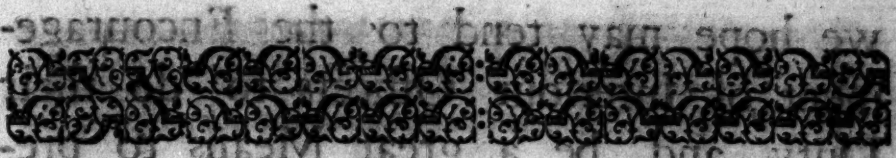
At the General QUARTER-SESSION of
the Peace held the Fourth Day of October
1722, at Westminster-Hall.

Printed at the Desire of the Justices of the Peace
for the County, and the High Constables and
Petty-Constables JURIES.

Quid Dement manifestu negat? en Petrus iussu
Deformant macula; vitiosque inchoit iugo
Cland. Adultera mens est.

LONDON

Printed for D. Brown at the Black Swan and
Bible without Temple-Bar, and R. Gosling
at the Middle-Temple-Gate, Fleet-Street. 1723.



TO

Whitlocke Bulstrode, Esq;

WE the High Constables and Petty
Constables within the several
Hundreds in the County of
Middlesex, being duly sensible of the
great growth of Immorality and Pro-
faneness within our several Districts or
Divisions; And knowing that, with the
Divine Assistance, nothing can put a Stop
to the further Progress thereof more,
than the Zeal and Vigilance of the
Worthy Magistrates and other Inferiour
Officers, in putting the Laws in exe-
cution against such Offenders; Do
make it our humble Request to Your
Worship, That you would be pleas'd
to cause the Excellent C H A R G E,
given us this Day, to be Printed: Which
we



THE PREFACE.

WHEN I had writ the following CHARGE, I did not intend it shou'd ever come abroad ; having had more Honour, than was due to me, given before, in my Two CHARGES already Printed at the Desire of the Gentlemen in the Commission of the Peace, and the several Grand-Juries.

Upon the Thanks of the Commission, and their Desire, after this Charge given, to Print it, I begg'd of them, they would not insist upon it ; but could not prevail.

After that, the High and Petty-Constables Juries made Application to me, in Writing, to the same Purpose ; which pass'd in the Negative.

I had a Doubt in my own Mind, at last, how far I might be culpable, in refusing what was so earnestly desired, in case any thing, I had said, might prove Useful to the Publick ; or that any one Person might receive Benefit by it.

And this Consideration stuck with me the more, I confess ; forasmuch as there is lately come to my knowledge, that a very Learned Gentleman, Monsieur James-Stanislaus Rivers, a Native of Maltha, and bred a Roman Catholick, has declared
under

THE PREFACE.

Under his Hand, to the Commissioners for the Relief of Profelytes, That the Book of Letters between Dr. Wood and Me, which he had read, was a great Motive to his embracing the Protestant Religion, as taught in the Church of England, and renouncing Popery.

Another Motive to it, besides the Commands above, is, to set in a true Light, the Practice of the Jews, in relation to their Secondary Wives; which our Old English translates Concubines; and our Modern Sparks of the Town call Mistresses; and the Ordinary People, by the Gross Name. But Words, in the living Languages, in time, lose their primitive signification, and acquire, at last, a quite different sence.

As to the Occasion, or Offence, which Witty Men, who indulge to Uncleanness, by Principle, take hereby, (And who is more deceived, than he who deceives himself?) and which much prevails, ev'n amongst some who have been our Legislators, if not so now; I thought it proper to shew them their Errour. And if but one Man proves to be reformed, by my giving way to the Publishing this CHARGE; the Satisfaction I shall receive thereby, will surmount the Dishonour of any Tarnish my Character may receive, by its Publication, or Envy from the Invidious.





The THIRD
CHARGE
OF
Whitlocke Bulstrode, Esq;
TO THE
GRAND-JURY, &c.

Gentlemen of the Grand-Jury,

AND

You Gentlemen of the Constables Juries,



WE are Met here for *Excellent Pur-*
poses; that is to say, To Suppress,
and ev'n Root out Vice, Immorality,
and Profaneness; And, what is the
Natural Consequence, To Plant
Vertue and Religion, the Fear and the Love of
God in Mens Hearts; in the room thereof.
 B These

These are Noble Ends : These Views should inspire the *Coldest Heart*, and the most Dull and Phlegmatick Constitution, *with Ardour and Zeal*. The *Clergy* (it's hoped) are armed *with the Sword of the Spirit*; which, to *Mild and Tender Consciences*, is sufficient to *suppress Vice*, and *inculcate Vertue* : But we are armed with the *Temporal Sword*, which over *Naughty Minds*, has the greatest Influence; and we hope also, that we are not without the *former*.

If you would be *Blessed in this World*, and have your Names *inroll'd with Honour* in the *Kingdom of Heaven*, Exert your selves, in this *spiritual Warfare*, with your utmost Vigour, to the pulling down the *Kingdom of Satan* in this World, (which is become very Powerful) and the erecting the *Empire of God*, ev'n here on Earth, instead thereof; which is your *Daily Prayer*.

You have a *Noble Example* before you, of many *Worthy Gentlemen*, in the Commission of the Peace, who have laid out their Time, and Money, and have frequently met in Numbers, not only to *Extirpate Vice and Wickedness* in General, but especially the flagrant reigning Sin of *Excessive Gaming*, (those *Nests of Gamblers*, that ruin young Gentlemen of Fortune;) and that have, by their *indefatigable Diligence, Prudence and Courage*, suppress'd many wicked *Gaming-Houses*, where Highway-Men, and the Worst of Mankind resort. They have Ordered their Warrants to be executed by *faithful and honest Men*, who have done it with such *Courage and Bravery*, that they have caused the

the *Gamesters* therein, to flie from them, and ev'n to creep over Houses, to avoid being Taken.

And in this Place, I cannot, without Injustice, but take Notice, how *Pleasing* this Service has been to His M A J E S T Y, and His *Ministers*, signified by the Excellent Lord *Townshend*, in his *Letter* to Us; which has, I hope, *inspired* the whole Commission with Zeal in these Matters. Nor ought I here to forget, but mention with Honour, that *Worthy Gentleman*, Mr. *De la Fay*, one of our Number, who was very Instrumental herein.

Every Nation, or Common-wealth, may be compared to a *Ship*, that has many Persons on Board. Now, 'tis the Interest of every Man in the Vessel, not only to endeavour to keep the Pilot Sober and Diligent, but that all the Company should be Sober, that the Ship may be well steer'd, and avoid splitting on a Rock, or running a-Ground, to the Loss of all the Persons in the Ship.

Mankind, in their several Stations, should, in the first place, do what they think would most Promote the *Divine Glory*; (but that is generally postpon'd) and, in the next place, contribute all that lies in their Power, that will tend to Preserve the *Pilot*, the Publick Welfare, and their Own.

As the *Flagitious Wicked Lives* of Single Persons, do most certainly draw down God's Vengeance upon them in this World; and if their Children continue in the Vices of their

Parents, their Persons, Estates, and Families become soon extinct: so when these Wicked Persons Multiply and Encrease, a Nation of such Wretches, will be like that of the *Canaanites*, the measure of whose Iniquities being full, they became Ripe for Destruction.

National Sins are always punish'd, sooner or later, with National Judgments: For, in the next World, God will not Judge Mankind as Nations, but as Individuals; tho' the Crimes of particular Persons, will be more or less aggravated, as they did more or less contribute to the Corruption of the Community.

Who would ever be King of a Vile People, any more than he would be King of the *Hottentots*, who have Human Shape, without Human Understanding?

Gentlemen of the Grand-Jury,

AND

You of the Constables Juries,

I have spoken so fully in my Two Last CHARGES from this Place, which are in Print, and which, I believe, some of you present did hear, touching Offences committed immediately against God, such as *Blasphemy, Prophane Cursing and Swearing, and Prophaneing the Lord's Day*; And of the several Species of *High Treason*; And of Crimes committed against the Life, Property, Habitation, and Welfare of Mankind, of the highest and lowest Offences; That I shall refer

refer you to them, without troubling you with a Repetition, which to me is grievous, or citing more Cases to the same Purposes.

Those Two making a short Compendium of the Crown-Law,

I shall now apply my self to speak to such Crimes, which I find most *flagrant* amongst us, and which have a great Tendency to Ruin the *Morals*, and the little Vertue that is left us still remaining in the Nation.

I shall place these Crimes under the following Heads, and speak to them distinctly.

First, *Disorderly Houses.*

Secondly, *Bawdy Houses.*

Thirdly, *Play Houses.*

Fourthly, *Masquerades, alias Balls.*

Fifthly, *Gaming Houses.*

As for *Disorderly Houses*;

I.

I mean, such *Publick Houses*, as suffer Men to sit Drinking in them 'till Late at Night, or rather, Early in the Morning, be those *Taverns, Eating Houses, or Ale Houses.* Surely, these Houses were first Instituted for Publick Meetings, to do Business in, and for Friends to meet for Conversation, and Refreshment; and not to sit Drinking in them six or seven Hours, *toasting the Healths* of others, 'till they have lost their own, and ev'n their *Understandings* also.

The

The dismal Consequences, that I have observed to have attended these *Debauchees*, obliges me to take Notice of them. There is scarce a Session, but we find much Mischief done by these *Midnight Debauchees*. Ordinary Men, that get Drunk, in going Home in the Night, either Quarrel with Drunken Fellows like themselves, Break one the others Heads, Lame a Limb; and often-times Death ensues: or are Pickt up by *Midnight Whores* in the Streets, who Pick their Pockets of the little Money that is left, and while so doing, in exchange, give them a *Disease*, which they carry Home as a Present to their *Wives*. When brought before us, for these Male-Feasances, they offer in Excuse, That they were *Drunk*. As if the Sin of *Drunkenness*, should palliate or excuse the *Evils* they do when *Drunk*: or, as if the committing one bad Sin, should atone for a second that is worse.

Gentlemen, and Men of Quality, that sit up Late, at Taverns, or Eating Houses, stay often 'till Two or Three o' th' Clock in a Morning, and sometimes Later; being inflamed with Burgundy, and inspired with Madness, coming Red-hot into the Streets, they resolve to do some Outragious Wickedness; for they are above committing small Sins. They would fire some Ancient Church, if they could, or (Nero like) some Famous City: But being not able so to do, they are contented to commit the humble Sins of Killing the next Man they meet, tho' he should prove to be their dearest Friend.

We

We have had many Instances of this sort : Not long since, a *certain Nobleman*, with three others with him, about Four of the Clock in the Morning, Ran a Gentleman Through, who was going a Journey, whom they never saw before : The Wound happened not to be Mortal, and they escaped : But soon after, one of these *Midnight Debauchees* Kill'd a Watch-man, for which he was fairly Hanged. *Winchurst* and *Burdet* were lately Hang'd, for Killing Captain *Falkner* in the Street, whom they never saw before.

I shall not multiply Instances of this sort : But let this suffice, to cause you to Present all *Publick Houses* that suffer Persons to continue so Late in them a Drinking, the Consequences of which are so *dismal*. If you know of such Houses, and will not Present them, let me beg of you to consider the *mortal Sin of Perjury* you incur thereby.

There are some *other Houses*, that may not so strictly be call'd *Publick Houses*, and yet do a great deal of *Publick Mischief*. Tho' they have no *Signs*, yet are they sufficiently known by the *Rakes of the Town* ; such are, the *Drury-Lane Houses*, and other Houses near the *Play-Houses*, and where *Balls and Masquerades* are set up ; (those godly Places for the Education of Youth !) The Keepers of these Houses are ready to open their Doors to any *Gentleman and a Lady* that come to them in a Coach, especially if in *Masquerade* ; for then they know the Business they come about, and all

is Ready for them. Present these Naughty Houses, as well as the formers

II.

My next Head, is against *Bawdy Houses*. A Word so Broad, that the Name should not be so much as known, or mention'd in a *Christian Country*. It's a Reproach, I must confess, both to the *Ecclesiastical* and *Civil Magistrate*, that there are such Houses in Being; especially in a *Reformed Christian Country*, where, by the Principles of our Religion, the Habit of *Fornication*, as well as *Adultery*, exclude *Christians* from the *Kingdom of Heaven*.

St. Paul, writing to the *Ephesians*, tells them, That no *Unclean Person* has any Inheritance in the *Kingdom of Christ*; and that *Fornication* should not be so much as named amongst them: Neither should they accustom themselves to *Sollicit Conversation*, which mix'd with Wit, very much Defiles the Mind.

St. Peter, with great Earnestness, exhorts those he writes to, from *Uncleanness*; as if it were the particular, specifick Sin, that destroys Human Souls; saying, I Beseech you, abstain from *Fleshy Lusts*, which war against the Soul.

I have observed, that most of the *Malefactors* that die an *Ignominious Death*, date their Ruin, from their Conversation with *Lewd Women*.

I believe there are few *Noblemen*, or *Gentlemen*, that have run out of their Estates, and are reduced to Want, but the Cause Causes thereof has been *Whoring*, and *Gaming*; and sometimes, one of them alone has done it.

The

The Sodomites, and five Cities adjacent, *Pentapolis*, that burnt with raging Lust; that Sin, which our Common Law justly calls, *Crimen Detestabile*, inter *Christianos non Nominandum*, provoked the Divine Majesty to so high a degree, as to pour down Fire from Heaven to Consume them: A Monument of the Divine Vengeance remaining to this day in the Place where those Cities stood, being a filthy Lake, call'd the *Dead-Sea*.

Solomon, who had too much Experience in the Matters of Uncleanness, wherein his Wisdom was superseded, had but One Son, of many Hundred Wives, and he was a Fool: He tells us, that a Whore is a Deep Ditch; intimating, That a Man that falls into it, can't easily get out of it; and that she will reduce a Man to want of Bread. Which we find, by daily Experience, to be true, in the Rakes of the Town.

In Popish Countries, where Fornication, by the Principles of their Religion corrupted, and the Doctrine of their Priests, is a Venial Sin; the Reproach is not so great, if any, to the Magistrate; 'tis said, they are there tolerated, (as it was with us in England, till the Reformation) and a Tax set on them: Which is an Open Allowance of them, but a great Scandal to Christianity, to that Religion which has enjoyn'd the Purity of the Mind, Cleanness of Thought, and such a Chastity to the Eye, as to forbid an Unchaste Look.

As St. Paul says, that He, and the other Apostles,

Apostles, were Workers together with our Saviour, for the Salvation of Mankind: so I may say, That the People who keep Bawdy Houses, are Workers together with Satan their Master, (and do him supereminent Service) for the Destruction of Mankind, in Body, Soul, and Estate.

Blessed Employment! These are Ministers of State to Belzebub in this World, and will doubtless be exalted to the highest Degree of Infamy and Pain in the next.

*l. 488. Fornication and Adultery were Anciently punish'd
l. 206. at Common Law, by Fine, and Imprisonment, and Inquirable in Turns and Leets, by the Name of Lecherwite: But Now, indeed, my Lord Coke tells us, those Offences belong to the Ecclesiastical Court. Yet the Keepers of Bawdy-Houses are Punishable still, by Indictment at Common Law, by Fine and Imprisonment, being, as it were, a Common Nuisance.*

From whence I infer, That if the Procurers of Fornication and Adultery are Punishable at Common Law, as a Nuisance, the Actors themselves should be equally Punish'd by the same Law.

*But in the days of Popery, when the Power of the Church ran high, and the Laity were stupidly Ignorant, and the Priests of the Roman Church had intirely the Ascendant over them, and lock'd up the Scriptures from them, in the Learned Languages, and Retail'd only to them the Pater Noster, and Ave Marie, and that in Latin, which the People did not understand;
I say,*

I say, these *Priests* being *prohibited Marriage*, and subject, as other Men, to *Fornication and Adultery*, they *usurp'd* the *cognisance* of these two Sins to themselves; that they might Pardon one the other with the more *slight Penance and Punishment*, and that privately, that the *Laity* might not know it; And this they termed, *pro Salute Animæ*.

'Tis to be wish'd the Parliament wou'd Restore the *Common Law* to its Ancient Jurisdiction; and then, the scandalous Keeping of Women, and the Open and Bare-faced Commission of the Sin of *Uncleanness*, in the Face of the Sun, would, or might be soon suppressed: Without which, I believe, this Kingdom will never be Happy: For the *Ecclesiastical Courts*, I perceive, take little or no Care to Punish these Offences; and when they do punish them, the Punishment is in no sort *adequate* to the Crime.

Having mention'd, that *Fornication*, in the Church of *Rome*, is held as a Slight and *Venial Sin*; and believing that many *Persons of Quality*, and the *Richer sort of Traders, and Men in Business*, that are not abandon'd to all manner of Wickedness, have some Shiness of being guilty of *Adultery*, believing it a *Capital Crime*, and expressly forbid by God, in the *Seventh Commandment*; yet give themselves a Loose to *Fornication*, and keeping of Women; as if that Sin was not forbid in that Command: lest, I say, by the Expression above, I should seem to give some *Encouragement* to young Gentlemen, and Others, to Indulge therein, who are too apt of

themselves to run into that Vice of *Fornication*, and that upon Principle; give me leave to say a few Words thereon, it falling very naturally under the Head of *Bawdy-Houses*, those being the Scenes where those Sins are committed; And I'll endeavour to set this Matter before you in a true Light.

First, That tho' our Translation renders the Seventh Commandment, *Thou shalt not commit Adultery*; and that *Castilio*, in his *Elegant Version* of the Bible into Latin, uses the Verb *Adulterio*, which, in the common acceptation of the Word, signifies, *Lying with another Man's Wife*; *ad alterius Torum ascendere*: yet in Saint *Jerom's* Translation, Printed at Paris in 1534, and in the *Antwerp* Edition, Printed in 1565, the word *Machor* is used, which signifies any Act of *Whoring*; *Fornication*, as well as *Adultery*.

I have look'd into two Latin Manuscript Bibles of St. *Jerom's*, which I have by me; one, which is supposed to be about One Thousand Years old, and the other somewhat later, both which use the Verb *Machor*. And *Junius* and *Tremellius*, in their Version of the Bible into Latin, which the Learned Chief Justice *Vaughan* commends, as done with great Care, use the Verb *Scortor* in the Seventh Commandment, which is of the same signification with the Verb *Machor*, which comprehends *Fornication*, as well as *Adultery*; and in their Marginal Notes on this Text, say thus: *Qui ver-*
tunt, Ne committas Adulterium, Præceptum, nimis
restrin-

restringunt, significat enim vox, Omne Genus Scortationis: Et summa inter Hebraeos Doctores Autoritatis, Abben Hezra ita interpretatur. Which, because some of you, Gentlemen, may possibly have forgot your Latin, by disusage, I'll tell it you in English; "They who translate the Command, *Thou shalt not commit Adultery*, do too narrowly and strictly restrain the Command; for the Hebrew word signifies, *Every sort of Whoring and Uncleaness*; And the famous Rabbi, *Abben Ezra*, who is of great Authority among the Hebrew Doctors, so interprets the Command." This Rabbi, *Abben Hezra*, was a Spanish Jew, a Man of great Learning, and of exquisite Skill in the Hebrew Language.

The Learned and great Critick Mr. Poole, in his *Annotations on the Bible*, on this Command, says, "That tho' under this Command, there is mention'd only one kind of Uncleaness, being eminently Sinful, Unjust, and Pernicious to Human Society; yet, under this Command, are comprehended and forbidden all other kinds of Filthiness, as *Beastiality, Sodomy, Whoredom, Fornication, &c.*"

The French Nation translate this Seventh Command, by the Verb *Pailharder*; which signifies, to *Haunt Bawdy-Houses*, or, to *Lie with any Single or Marry'd Woman*. Now the Substantive *Pailhard*, from whence the Verb *Pailharder* is derived, signifies a *Whoremaster*: The Words in the Command are these, *Tu ne Pailharderai point*: which truly translated, is, *Thou shalt*

shalt not commit Whoredom. — Theodor. Beza, in his Translation of the Old Testament, uses the Verb *Scortor*, — *Ne Scortator*, and in the New Testament, the Verb *Mæchor*; both which Words signify, not only the two eminent Species of Uncleanness, *Fornication* and *Adultery*, but all other Species of Uncleanness. The Words of our Saviour, as he translates them, are these; *Audistis dictum fuisse à veteribus, Non Mæchaberis: Ego verò dico vobis, Quicumque aspicit Mulierem, ut eam concupiscat, jam adulterabit cum ea in corde.* The English of which, in our Translation, runs thus; — *You have heard that it was said by them of old, Thou shalt not commit Adultery: But I say unto you, says our Saviour, that whosoever looketh on a Woman, to lust after her, hath committed Adultery with her already in his Heart.* By which Place, 'tis plain, our Saviour forbids *Unchast Looks* on *Single Women*, as well as *Married*, and uses the Word in the extensive sence.

The Annotations on this Verse by Beza are very excellent; give me leave therefore to cite them: *Scortator censetur coram Deo, quisquis mulierem concupiscit, ac proinde oculi continendi sunt, & membra omnia, omnesque adeò occasiones, quibus ad malè agendum commovere possumus, vel maximis cum damnis sunt vitanda.* In English thus: — “He is a Whoremaster before God, “who lusts after any Woman; and therefore “we are to lay a Restraint on our very Eyes, “and all the Parts of our Body: so that we are “to avoid all Occasions by which we may be “moved

" moved to do Evil, as we would avoid the
 " greatest Danger. (a)

Dr. Hammond tells us on this Place, That
 ev'n the Incontinence of the Eye, is forbidden by
 our Saviour; much more is Fornication.

Our present Learned and Excellent Arch-
 Bishop of Canterbury, in his Exposition of the
 Principles of the Christian Religion, Explain'd;
 on the Seventh Command, tells us, That all,
 ev'n distant approaches to Uncleanness of every
 sort, are forbid by our Saviour, in the 5th of
 St. Matthew.

And the Learned Burkatt, on the same Text,
 tells us, that our Saviour, in the Explanation
 of the Seventh Command, not only forbids the
 gross Act of Uncleanness, and the Carnal Lying
 with a Woman, which the Pharisees understood
 was the only thing prohibited; but that he
 condemns Speculative Wantonness, no less than
 Practical Uncleanness; and forbids not only the
 Outward Action, but the Secret Purposes and
 Intentions, — the very first Out-goings of the
 Soul after Unlawful Objects.

And Dr. Whitby, on the Place, is of the same
 Opinion.

(a) Erasmus, indeed, has render'd T T N H, Uxor: Quicumque
 aspexerit Uxorem alterius ad concupiscendam eam, &c. But the
 Annotator on the Old and New Version prefers Mulier to Uxor,
 Sic Reñius (inquit) Vetus Interpres quam Erasmus, Qui Uxorem
 Interpretatur, &c. Neque duntaxat dictum velit Christus, adulte-
 rium etiam Oculis committi, sed aliquid amplius; Nempe omnem
 libidinosum aspectum concupiscentis Mulierem, sive nuptam, sive
 inuptam, hoc praecepto prohibere, &c.

Now,

Levit.
20. 10.

Now, as *Adultery, Incest, and Sodomy*, by the Levitical Law, were punished with Death; so, by the same Law, *If the Daughter of a Priest play'd the Whore,* she was to be burnt alive. The Jews were strictly forbid prostituting their Daughters, to cause them to be Whores; lest, says the Text, *the Land fall to Whoredom, and it become full of Wickedness.* God himself was pleas'd to destroy no less than four and twenty thousand of his own People at one time, by a Plague, for committing Whoredom with the Daughters of Moab.

Numb
25. 9.

Judah commanded his Daughter-in-Law *Tamar* to be burnt, for playing the Whore, whilst she was a Widow. Which had been executed, had not the Fact, by Mistake, been done by himself, she being then *Veiled*, or in *Masquerade*, and he not seeing her Face.

It may be Objected, That the *Patriarchs* had many *Concubines*; which, in our English Language, we repute as *Whores*, for the which no Reproach, in Holy Writ, is laid on them; ev'n *Abraham* himself had *Concubines*.

Our witty *Debauchees* of this Age, that have some pretence to Learning, indulge and shelter themselves under this Example, and pretend to justify their Practice.

Which Matter being generally misunderstood, give me leave to explain the same: — The Jews had two sorts of Wives; the one they called *Uxores Majoris Gradus*, or, *Primary Wives*, of the Upper Form, to whose Issue the Real Estate of the Fathers was allotted.

The

The other *Wives* were, *Minoris Gradus*, or *Secondary Wives*, called, by our Translation, *Concubines*; which, in truth, signifies no more than a *Bedfellow*: The Children of these Women had the Personal Estate divided amongst them. These Women were not *Whores*, not *Infamous*, nor their Children *Bastards*, but *Legitimate*: Had they been esteemed *Whores*, their Children would have been *Bastards*, and by the Law of *Deut. 23* God they would have been prohibited entring into the Congregation of the Lord, ev'n to the Tenth Generation, which to these Children was never done.

But thus *Infamous*, we may see, was a *Lewd Woman*, and her Issue, ev'n in that low and very imperfect state of the *Jews*, that the Guilt of the Parents reflected a *Dis honour* to the Issue, not to be purged out in less than *Ten Generations*, which may take in some *Hundreds* of Years: But yet in the *Roman Church*, a *Bastard* may be a *Prior of France*.

If any of these *Concubines* play'd the *Whore*, *Judg. 1* they were to be put to *Death*. The *Jewish* Law look'd upon them as *Wives*, tho' of Lower Dignity than those of the *Primary* sort I have mention'd. The other difference between them, was this: The *Chief* or *Primary Wives* had the *Government* of the *Family* put under their *Management*: this Wife was as a *Mistress*, the other as a *Servant*; yet she had *Jus Tori*, as *True* and *Lawful Right* to the *Marriage-Bed*, as the *Chief Wife* had, but in other respects she was a *Servant*.

D

I hope

I hope I have now Clear'd this Point, That *Fornication*, and all other Acts of *Uncleanness*, are equally forbid by the Seventh Command, as *Adultery*; with which I Conclude my Second Head, touching *Bawdy-Houses*: My Length of which, I hope you'll excuse, and I Charge you to Present all such.

My Third Head relates to *Play-Houses*.

III.

'Tis to be wish'd there were none in the Kingdom, because of the great Evil they do to Mankind.

If the *Poets* that write for the *Play-Houses*, would but consider the *Patent* the *Players* Act by, they wou'd find, that the Ground and Foundation, the very Reason and Intention of such Permissions, are to Represent *Vice* in its proper *Odious Colours*, in *Comedy*, and in *Tragedy*; To bring off the *Injur'd, Virtuous Hero*, at last, through many amazing Scenes of Oppression and Difficulty, through infinite Hazards and Dangers, to an *Exitus* of great Honour. In a word, The *Promoting of Vertue*, and *Suppressing of Vice*, in a Theatrical Manner, was the Original Intention of *Plays*; which is more apt to work on the *Passions*, and move the *Affections*, than dry Moral Discourses generally do: Besides, the *Passions and Affections* being well wrought on, come at last to the *Heart*, and sometimes stick there. This would be a *Noble Undertaking* in the *Poets*, and would do infinite Good

Good to the *Light part* (which is the *greatest*) of Mankind.

But alas ! instead hereof, they endeavour to Represent *the Vice of Lewdness and Debauchery* with delicious Colours, and mingled with Wit, make the *Debauchee* the *Fine Gentleman* ; and Laugh *Chastity* in particular, and *Vertue* in general, out of doors : which is a pleasing Jest to the *Rakes* and *Lewd Women of the Town*, (which, I believe, are generally the greatest part of the *Audience*) and confirms them in their *Vices*.

But the Evil rests not here ; for these Representations leave an *ill Impression* on the Minds of some *Innocent Vertuous Gentlemen and Ladies* that sometimes come There, which are not easily effaced.

Let such *Poets* consider, and the *Actors* too, if they ever think, what Offence they give to the *Audience* ; how many *Young Noblemen and Gentlemen of Fortune*, how many *Young Ladies*, may date their *Ruin* from the Time they heard and saw the *Lascivious Plays*, and from the *Unclean Idea's* impress'd on their Minds at *Play-Houses*, which inflamed them with *Unlawful Desires*, and subjected them to *Ruin*, the very first Opportunity that offered. For when the *Mind* is once *tainted*, the *Body* is soon *prostituted*.

These *Poets*, ev'n after they are dead, if their *Plays* survive them, by their *vitious Plays*, help *Satan* to ruin Mankind in this World, and utterly to destroy them in the next.

What Reckoning, what Aceompt, will those Witty, Unthinking Poets have to make, for these great Evils, at the *Dreadful Day of Judgment*? Let them remember the *direful Wo* our Saviour pronounces against them which give Offence, that is, occasion Mankind to Sin.

These Plays being *contra Bonos Mores*, both the Poets and Actors are Presentable; the Patent they have, not warranting them herein; and the King's Proclamation for Suppressing of Vice, Immorality and Profaneness, being directly against such Doings. *These Plays* are a Nuisance to the *Vertuous* part of Mankind who happen to see them, and sink the *Vitious* deeper in the Mire of Destruction.

They who Act by Patent or Grant from the Crown, as His Present Majesty's Servants, I think, fall not under the Denomination given to *Common Players of Interludes*, by 39 Eliz. and 12 Anna, made against *Rogues and Vagabonds*, for that the King's Servants can't decently be call'd such: But all other Common Players of Interludes, are, by those two Statutes, denominated *Rogues and Vagabonds*, and may be Taken up, and Punish'd as such. And I think, all Magistrates should issue out their Warrants against all *Stroling Actors* who go about the Country, defiling the Minds of all that hear them, and calling Persons off from their Trade and Business. And Constables may Disperse such Meetings, and Take up the Offenders, as being an Assembly congregated without Authority, and ev'n against Law, and bring them before the
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the Magistrate, to be *Bound over*, and *Indicted* for the same.

Fourthly, My next Head is, touching *Masquerades*, aliàs *Balls*.

I can't help repeating, That these are a *Scene of Lewdness*; a *Congress* entirely to an *Unclean End*: The *Debauchery* is There begun, and finish'd in the Neighbourhood. A Dangerous, a very Dangerous Step those *Vertuous Ladies* take, who out of an *Impertinent Curiosity* go There! There, where Women, *Lewd Women*, Dress in Mens Habits, that they may vent their *Obscenity* more freely, and that to their own Sex; And where Men Dress in the Female Habit, to give and receive a flood of *Unclean*, and, to them, *Luscious* Conversation. IV.

Had *Masquerades* been in Use at the Time of the *Apostles*, it wou'd have been impossible *Christianity* could have had any Success; cou'd have gain'd any Ground, where those had been practis'd. One *Masquerade* wou'd have carry'd off more Christians from the Christian Faith, and the Purity of a Christian Life, than the *Raising Ten Men from the Dead* would have kept in it.

When Mens Minds are upon the *flutter*, when Men form to themselves *ten thousand foolish Ideas* of (I know not what) Imaginary Pleasures; when their Fancies run all that way, and their Souls are ting'd, or rather, stain'd through with

with the Images of Whimsical Raptures : our great Enemy the Devil improves these Imaginations to our Ruin and Destruction ; and the Person becomes *more and more* Defiled, by Indulging to Impure Thoughts.

The Devil never had a better and surer Friend, to help forward with his *pernicious Designs*, than the Inventor of *Masquerades*, which of late Years was brought over from *France*, that *Godly Country* : But this Naughty Practice has lately been Discountenanced by the Court ; And it is to be hoped, will never be Revived.

Wherefore, I shall only add this ; That *Company meeting together in Numbers in the Night*, is contrary to the Laws of the Kingdom : Meeting in *Masks*, makes it more Unlawful : *Gaming There*, adds to the Crime : And the End of most that come There, being *Debauchery*, still makes it Worse.

Gentlemen of the Grand-Jury,

AND

You of the Constables Juries,

'Tis My Duty, To put you in mind of these Offences against the Law, to the End you may do Yours, in *Presenting the Offenders*, whenever this *Naughty Practice* shall be set up again ; And it will then be our Duty to Punish them, as the Law directs.

Fifthly,

Fifthly, My Last Head that I am to speak to, V.
is, touching *Gaming-Houses*.

Gaming-Houses are Prohibited by 33 Hen. 8. ^{33 H. 8. c. 9.}
By that Act, there is a Penalty on the Person
that keeps such House, and so there is on the
Person that uses it; And Dice-Tables, Card-
Tables, Bowling-Allies and Places of Bowling,
are particularly prohibited by it; And so are
Unlawful new Games then invented, or which
should then after be invented and found out.

The Penalty is Forty Shillings, for having, keep- ^{Penalty}
ing, or suffering any such Game within any such ^{40 s. for}
House, Garden, Alley, or other Place; And Six ^{Keeping;}
Shillings and Eight Pence a time for every ^{6 s. 8 d.}
Person that uses such House. ^{for Game-}
^{sters.}

By this Act, every Justice of the Peace, and
every Mayor, Sheriff, Bayliff, and other Head-
Officer, within every City, Town, or Borough,
may enter into all Houses and Places where
such Games shall be suspected to be used; And
to Arrest and Imprison as well the Keepers of such
Gaming-Houses, as the Persons that come to them,
and to Detain in Prison both the said Offenders,
till the one has given Security, no longer to
keep any such *Gaming-House*, or Place; And the
other, no more to Play There.

There's a Penalty in the Act, of Forty Shil-
lings a Month on the Magistrates above, for
every Monthly Neglect to Search; And a Pro-
hibition on all Artificers, Journey-men, Husband-
men, Servants, and some others, not to Game at
any

any of the Games above, in any Place whatsoever, or at any Time, but at *Christmas*, on the Penalty of Twenty Shillings.

By the 2 & 3 Ph. & M. the *Mischiefs* are recited that did arise by Granting Licenses to some Persons, for keeping Houses and Places for Gaming; And by that Act, all such Licenses are Declared Void.

By 16 Car. 2. He that Wins any Money by Fraud, or Deceit, by Cards, Dice, Tables, Cock-fighting, Horse-racing, and other Games mention'd in the Act, forfeits Treble the Value of the Money so fraudulently Won. It provides likewise, That whoever Loses above an Hundred Pounds at Play upon Tick, the Winner shall have no way to Recover it.

But the Wisest and Best Law that has been made against Gaming, is what I am now going to mention, and is to the eternal Honour of the Gentleman who fram'd it; I think it was Mr. Hungerford:

By 9 Anna, which is made to Prevent Excessive and Deceitful Gaming, all Securities given, for Money Won at Play, or by Betting, are Void; And if Land Security is given for it, such Land shall go to the next Person that should succeed, as if the Mortgager were Dead.

And, by the same Act, it Provides, That whoever Loses Ten Pounds at Play, he may bring an Action, and Recover the Money so Won at Play, against the Winner, - and have Costs of Suit. And if such Loser shall not bring his Action within Three Months after his Loss at Play,

Play, any other Person may sue for the same, and recover it, and Treble the Value, with Costs of Suit against the Winner; whereof a Moiety is to go to himself, and a Moiety to the Poor of the Parish where the Offence was committed.

So that if this *Wise Law* were but put in execution, the *Winner*, in every Case above, would be the *Loser*, and all *Sharping Gamesters* would be blown up at once.

This *Act* further Provides, That any Person that by *Fraud* or *Ill Practice* gets or wins, at one time at Play, above *Ten Pounds*, may be *Indicted*, or *Inform'd* against for it; And shall forfeit *five times* the Value, and suffer *Corporal Punishment* as in Perjury, and be deemed *Infamous*.

By this Excellent Law, Two Justices of the Peace may cause any Suspected Person, that has no visible Estate, Profession, or Calling to support himself by, to be brought before them; And if such Person shall not make it appear, that the principal part of his Maintenance is got otherwise than by *Gaming*, they may bind him to his good Behaviour, with Sureties, for a Year; and if he cannot find Sureties, they may Commit him 'till he can. And if such Person do find Sureties, and shall afterwards, at any one time, Play, or Bett, for more than Twenty Shillings, it is a breach of his good Behaviour, and a forfeiture of his Recognizance.

And that the *Bullying Gamesters* may be Deterr'd from *Challenging* their Easy Cullies, for Non-payment of the Money won of them

at Play: It is further Provided, That if any Person Assaults, or Challenges another to Fight for Money won at Play, on Conviction, on an Indictment, or Information, for this Offence, he forfeits all his Goods, and Personal Estate, and is to be Committed to the County Jail, without Bail, for two Years.

The Wit of Man could not have contrived a better Law than this, against the Mischiefs that arise by Gaming; unless they would have made it Felony, without Clergy, for any Man to Game at all.

But what do all these excellent Laws signify, unless there was so much Honesty in the Subject as to Obey them?

We see, by these Laws, the sense of the Nation, for about Two hundred Years past, of the Mischiefs of Excessive Gaming. The Magistrates in this County, to their eternal Honour, have not been wanting, on their parts, to put the Laws in execution.

But if the Government make ever so many Laws, That Felo de Se, that is Sane Memoria, shall forfeit his Goods and Estate, so that he makes his Posterity Beggars; yet if such a One will shoot himself through the Head, who can help it? Gentlemen and Ladies, and ev'n Men in Trade, Shop-keepers, will Game publicly, and that for Excessive Sums, in spite of all Laws.

I am inform'd, That at Richmond, a Trader sets an Hundred Guinea's a Main, and makes nothing to Lose Five Hundred Guinea's at a Night's sitting.

There

There is a strange Spirit of Gaming run through the whole World : We hear of the Excess of it in France, in Spain, in the West and East Indies : I am told, that the Super-Cargo's that Trade from India to China, will play there, at one sitting, the very Cloaths off their Backs. Where this will end, God only knows.

The Sin is great ; for the vast Sums so Lost at Play, ought, in some proportion, to be employ'd in Charitable Uses. God has not given any Man many Thousands, to be thrown away in Gaming. But besides, such Men Beggar their Families thereby ; and he that does so, *Holy Writ* tells us, *is worse than an Infidel.*

'Tis to be hoped, our Afflictions, in time, will make us Wise and Considerative, to the Amendment of our Lives, and thereby to obtain the Almighty's Favour : For the Method of God's Governing the Moral World, is this ; His Majesty first would draw a Nation to Himself, and to give Obedience to his Laws, (wherein its own Happiness consists) by the soft, gracious, and Beneficent Acts of Bounty and Goodness to it ; which should prevail, and has in truth a Natural Tendency to work on all good Dispositions, Not to Displease that Being who is so Kind to Us ; but to do every thing that a People can think will be most acceptable to his Goodness.

But if this Method of Gentleness and Tenderness, of Bounty and Munificence, by a Gracious God to a Nation, will not prevail ; then God takes what his Goodness calls, his strange Work,
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(38)
... (as being foreign to his Mind to
... his Creatures) and tries to reduce that
... by Methods of Vindictive Justice,
... Goodness had no Power over, to perswade.

Gentlemen,

I shall not Recapitulate what I have said to
you ; but am thoroughly perswaded, That if
You, and the other *Grand Juries of the Nation*,
would do their Duties in Presenting *Disorderly
Houses, Bawdy-Houses, Play-Houses* that Act
not by *Grant from the Crown*, (of which, I
think there is but one, and that too much)
Masquerades, and Gaming-Houses, where the
Seeds of Iniquity are plentifully sown ; which
being Presented, will be suppress'd : Then the
Nation will be, at least, *negatively Vertuous*,
which is one good step towards being *posi-
tively so*.

I shall trouble you no further, but leave what
I have said to your Consideration, and hope
God will guide you in doing your Duty :
Which if you shall neglect to do, as most of
you have hitherto, I shall, however, have *deli-
ver'd my own Soul*.

But such Neglect will be severely Answer'd
for at the Last Day ; which tho' Men in
Health may think is far off, yet to every Man,
at the *approach of Death*, that has led an *Ill
Life*, will be thought too near at hand.



F I N I S.